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ROMAN REMAINS IN SOUTHERN FRANCE

At the first meeting of the Association Professor Wilfred P. Mustard, then of Haverford College, now at Johns Hopkins, spoke in interesting and suggestive fashion on Roman remains in southern France. The paper was well illustrated by lantern slides.

Professor Mustard began with a brief sketch of the Roman occupation of ancient Gaul and then discussed an impressive group of Roman monuments situated on or near the lower course of the Rhone.

At Arles, he said, one may see a great stone amphitheater, 500 yards in circumference, as well as the ruins of an ancient theater, the remains of the Palace of Constantine and some traces of an old Roman cemetery, now known as the Aliscamps. At Glanum there is a small triumphal arch and the so-called Tomb of the Julii—two structures which seem to date from the Republican period, and are probably two of the oldest Roman buildings standing in France. At Nîmes there is another great amphitheater, a little smaller than that of Arles, but in a much better state of preservation. Indeed, the outer wall is far better preserved than that of any other amphitheater in Italy or France. There, too, is the *Maison-Carrée*, one of the finest and best preserved Roman temples in the world, a part of the old Roman baths, the so-called Temple of Diana, the *Tour Magne* and the Gate of Augustus.

The Pont du Gard is part of a great aqueduct which once carried water 25 miles to the ancient city of Nîmes. This part, which strides across the river Gardon, is about 880 feet long and 160 feet high. It is composed of three rows of arches; the lowest tier contains 6 arches, the second 11, the third 35.

At Orange there is a great triumphal arch and an enormous theater. The arch is 68 feet high, 65 feet wide and 25 feet deep. It probably is one of the oldest triumphal arches known. It certainly is one of the most richly and profusely decorated, and, withal, one of the best preserved. The theater is unique among the ancient theaters of Europe in that its stage wall is well preserved. The façade is 335 feet long and 120 feet high. The interior shows clearly that this theater once had a sloping roof of timber over the stage. Since 1894 it has been made a national monument, and the serious work of restoration has been steadily going on. Since that time, too, some notable representations of classical plays have been given there, and the place promises to be some day a place of pilgrimage for lovers of the drama, just as Baireuth is a place of pilgrimage for the worshippers of Wagner.

REVIEWS

The Religion of Numa and other Essays on the Religion of ancient Rome. By Jesse Benedict Carter. New York: The Macmillan Co. (1906). pp. viii + 189.

The five essays of Professor Carter's book (*The Religion of Numa*, *The Reorganisation of Servius*, *The Coming of the Sibyl*, *The Decline of Faith*, *The Augustan Renaissance*) are so closely connected that they really form a brief and popular, yet thorough and scholarly presentation of the history of Roman religion from prehistoric times to the death of the first emperor, or rather, to emphasize at the outset the principal limitation of the work, they give a history of Roman worship as far as the state recognized it, excluding absolutely all the numerous and attractive rites of the private cult of which De Marchi in his *Culto Privato* has so fascinatingly treated. In this limitation the author follows his two chief predecessors, W. W. Fowler (*Roman Festivals*) and G. Wissowa (*Religion und Kultus der Römer*). Indeed, Professor Carter in his preface professes himself the pupil of the latter scholar.

It is against this limitation that the reviewer must first of all file his protest. Great and valuable as Wissowa's monumental work undoubtedly is, it affords by no means a complete picture of the religious life of the Roman people. The longer we study the expressions of religious feeling among the ancients—and in spite of the protest of both Wissowa and Carter I must claim in this connection the right to combine both Greek and Roman religions—the longer, I say, we study these expressions, the more are we impressed with the decided incompleteness of the state ritual, and the necessity of rounding out our conception of ancient religion by taking account of the numerous features of so called lower mythology, of superstitions and magic. Nay, there are those who, like Frazer, with a semblance of right make the claim that all religion is the developed product of an original magic. It seems a pity that Professor Carter should have detracted from the great value of his book by this rigid exclusion.

The second exception which I must take to the spirit of the book is the attitude of the author toward the philological method. It is true that the absolutely certain results of Comparative Mythology are few and far between. But this meagerness, it seems to me, forms no valid argument against the methodological value. Usener's words (*Götternamen*, Preface), "The attainable goal is not the history of the individual deities, of their gradual appearance and development, but only a his-

tory of religious conceptions. . . The real science of mythology must treat (1) the formation of religious concepts, (2) personification and metaphor, (3) symbolism, (4) myths, (5) cult. . . Only true philological research can train the scholar to live again through the mental processes of antiquity", should, it seems to me, be the guiding star of every worker in the field of religious history. And the first chapter of his last work, on Word and Concept, has given the best, though perhaps not absolute, model of how such research must be carried on. That his magnum opus must now remain a torso is probably the hardest loss that the study of antiquity has suffered in the last decade.

It is clear from this brief paragraph that the author of the *Religion of Numa* and his reviewer find themselves at the opposite poles of method. Statements to the effect that "the greatest contribution which anthropology has made to the study of early Roman religion is 'animism'" (p. 5), that "the human element was absent from the concept of the deity" (p. 7), that "in the most primitive ideas of life after death it is the family which has immortality, not the individual" (p. 11) are decidedly misleading to anybody but the trained student of religion. To take as an example the last statement, it is quite true that the dead were known to the early Romans as the *Di Manes*, the good gods (?), and that we have no written or engraved testimony about the belief in an individual immortality. But how different a light is shed on the conceptions of life after death, if we open the graves of the dead! Why had a nation no conception of a very individual and personal existence after death, which buried the remains of its departed in the "house urns" (p. 13), which guarded with all legal formalities known to it the inviolability of the last resting place, which performed even in late times the ceremony of the *os resectum*? It is a great pity that Professor von Duhn is not yet ready to give us his *Italische Gräberkunde*, from which we may expect the most valuable information not only about Roman beliefs, but also about the ethnological distinctions and the mutual influence of the various races settled on Italian soil. To exclude, with Professor Carter, from the discussion all cults not properly Roman is to walk the straight and narrow path, but without the wide outlook which is gained from turning aside to some hill top. It is all the more to be regretted that Professor Carter follows so closely in the footsteps of Wissowa, as sometimes he seems almost forcibly to restrain himself from branching out upon more fruitful fields. Witness his treatment of the so-called epithets (p. 23), and of the religious abstractions (p. 25) which might have led him into a truer conception of

Roman religious life, had he been willing to follow Usener's lead in the second, third, sixth, thirteenth, twentieth, and twenty-second chapters of the *Götternamen*.

Once granted, however, the methodological premises on which our author builds his essays, and we must bestow on the book the highest and most unstinted praise. If there still be—and I suppose, there still are—men whose conception of the Roman gods is based on our literary sources as we find them in the works of the poets, the book will be to them a very revelation of the true state of affairs. That the Roman gods are by no means pale reproductions of the Greek images, that Roman religion, like all other expressions of the Roman mind, is a natural product of certain racial, economic, and political conditions, that the Roman pantheon was originally much more limited than it appears to have been, that the Romans, too, rose from "momentary" deities with transparent names to a more personal conception of divine beings, how changes in the political and commercial complexion of the state are mirrored in the changes and the additions to the number of the gods, how the Romans adapted their religion to the demands of the times, how Greek influence entered Rome centuries before the age of which Horace penned his unforgettable words about *Graecia capta*, how the spread of Greek conceptions wrought sad havoc among the aboriginal Roman gods, how scepticism and superstition each did its part in the metamorphosis, how the game of politics affected the primitive faith, and how finally Augustus succeeded in restoring the form, if not the substance of religion, always with an eye single to the furtherance of his imperial policy, all this Professor Carter has told in his book in a fascinating and convincing manner. One might wish that he had sometimes abandoned the briefness and sobriety which characterize his work for a more lengthy exposition. The spread of Orientalism, for example, which is of the greatest importance in understanding the history of the struggle between Christianity and paganism, is told but too briefly. One might also wish that he had gone to some length into the conditions which favored this spread. As matters are presented, the unwary reader will be inclined to pass too unfavorable a judgment on the motives underlying this greedy absorption of cults which excellently, if dangerously, met the emotional desire without which no real religious belief can exist. Nor does it seem quite fair to the conditions in Rome to make it appear that these emotional desires were largely only the characteristic of the masses, while the educated classes gave themselves up, without restraint, to the allegorizing of the Stoics. Norden's remarks in his edition of

the Sixth Book of the Aeneid might well have caused the author to modify his statements.

But as an introduction to an intensive study of the problems presented by the history of Roman religion the book is excellent. To the student in the senior class of a college, to the secondary school teacher who wishes to gain a better conception of the fundamental difference between the traditional and the actual history of Roman religion, and to the educated layman who desires historical insight, we can recommend Professor Carter's book most heartily.

ERNST RIESS

Beginning Latin. By John Edmund Barss. Boston: D. C. Heath and Co. (1906). Pp. x + 321. \$1.00.

This is a book of 95 lessons, of which 18 are reading lessons that may be omitted. The last four lessons treat subjects which can better be treated during the reading of Caesar and so will usually be omitted. The book is accordingly easily reduced to 73 lessons and so is available for those classes that cannot spend a full year upon a beginners' book.

Special vocabularies for each lesson, excepting the reading lessons, are placed at the end of the book; these contain an average of about six words each. The total number of words in these vocabularies is about six words each; for the whole book the number is approximately 500, practically all of which are commonly found in Caesar.

As a supplement to each lesson, excepting the reading lesson, there is in the second half of the book a series of "Exercises for Class Drill" consisting of material for drill in paradigms and of English-Latin and Latin-English sentences illustrative of the principles of syntax treated in the regular lesson. These exercises, in spite of faults mentioned later, are admirably suited to their purpose and add much to the value of the book. Exercises 46, 58, 74 are typical.

Every fifth lesson is a reading lesson. These may be omitted if desired, because they involve neither new principles of syntax nor new paradigms and because there is sufficient reading material in the book without them. The first 12 of them in particular seem to present too wide a vocabulary.

The author's experience seems to have taught him that beginners write their first English-Latin exercises very badly; he has accordingly placed in the early lessons such explicit directions regarding the use of case and personal endings that the most immature student could scarcely go wrong in his first

Latin writing; cf. §§ 28-31. Throughout the book the English-Latin exercise is placed as the first, sometimes as the only exercise in a lesson introducing a new paradigm or principle of syntax.

This book is distinguished from other first Latin books by its treatment of paradigms. The verb and adjective paradigms are very seldom printed out for the student to study but instead directions are given for "building" the paradigm by combining stems and endings. Then follows an exercise for the student in writing out in full the paradigm in question. This method is occasionally applied to noun paradigms. So thoroughly does the author believe in this method of "paradigm building" that paradigms of regular nouns and verbs are not printed in full even in the Appendix; endings only are given. For application of the method see §§ 126-128, 376-377.

Since mastery of forms is of prime importance to a beginner a book which replaces the printed paradigm by directions for "paradigm building" should have those directions simply and clearly stated. Unfortunately these directions are often not so stated. The directions for constructing verb paradigms are especially open to criticism for the author has tried to show that practically all verb forms are ultimately derived from a "present stem" and this he has not done in a way suitable for beginners. It probably cannot be done. The statements regarding verb formation are subject to too many modifications. For example in § 341 the author takes twelve lines to tell how the present subjunctive is formed from the "present stem"; then, realizing that his direction is not satisfactory, he restates it, and, because he makes no reference to "present stem", makes a clear statement in only four lines. Other sections which would be improved by similar restatement are 65, 107, 169, 341, 342, 353, 369.

As is to be expected in a first edition, the book shows a number of mistakes in quantity and some typographical errors. There are also three errors in statement. Six lessons employ some paradigm or principle of syntax first treated in a later lesson. Few directions regarding Latin word order are found, and these few are frequently violated. The book would tend to confirm young students in the belief they are quick to hold, that any word order will do in Latin.

The book is of unusual excellence in that which is of equal importance with the treatment of paradigms—namely, the treatment of syntax. The explanations of principles of syntax are always clear and full, the exercises that follow the explanations typical.

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